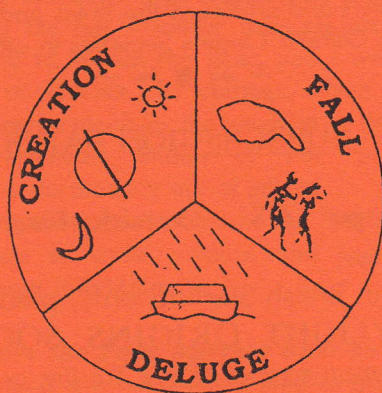


And God saw that it was good...

DAYLIGHT



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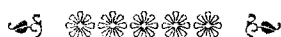
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EDITORIAL

Although the assertion of the mass media that the Pope has converted to Darwinism is a distortion of the truth, we are concerned that he has apparently given Evolution far more credence than it deserves, probably because he has not been given access to the full scientific case against the theory. Several members wrote or phoned to discuss the issue, and I wish to thank them and others who sent copies of articles and cuttings, which I have attempted to review herein. I welcomed especially the analysis of Brother Thomas Mary Sennott, a long-time supporter, author of *The Six Days of Creation* (Ravensgate Press, 1984 -unfortunately out of print).

The question of the authoritative status of the 'Message' to the Pontifical Academy may be unclear to some readers, and I offer these quotations regarding the limits of Papal Infallibility.

" 435. *Have you to believe the Pope whether what he says is true or not?*

If a thing be not true, it is not to be accepted as true, no matter who says it. But when a Pope defines infallibly, he cannot say what is not true, and Catholics accept his official teaching precisely because it is infallibly true. If, prior to a definition, a Catholic was of a diverse opinion, then once the Pope

has given the definition, such a Catholic becomes aware that his conjecture was erroneous, and abandons it in order to have the truth.

436. ***If you are not obliged to believe all that the Pope says, how say that he is infallible?***

Because he is not infallible in everything. He is infallible only when he speaks in virtue of his supreme office as head of the Church on matters of faith and morals. He notifies us when he intends to define in accordance with all the conditions required for infallibility. This restriction to set occasions is as reasonable as the restriction of the jurisdiction of a civil judge to his official decisions in court." From "Radio Replies", by Revv. Rumble & Carty, 1938.

"... her infallibility consists in the impossibility of her faith, her teaching, or her decisions, in regard to faith or morals, not being in conformity with the Divine word, whether according to Scripture or Tradition ... Yet we do not mean to assert that the Pope is infallible as a private person ; for example, when he is speaking to one or several ; or, as a Bishop, he is preaching to a congregation ; or when he is writing as a theologian. In all such cases he might make a mistake ; and since he has free-will, it is in his power to go wrong and commit sin like any other man... "

The Student's Catholic Doctrine, Rev. Charles Hart, 1926.

No-one is claiming that Pope John Paul II made a novel "ex cathedra" doctrinal pronouncement last October, nor have I read of anyone claiming it contained heresy. But we agree with those who consider it inadequately expressed previous Catholic teachings on the subject of origins and Science. Fr. Becker's latest issue of *Watchmaker* includes an Open Letter to the Pope; copies of this issue (32 A4 pages) can be made available at £2 each, post free.

Subscriptions. Many thanks to those of you who have already responded to reminders to renew your subs., and for the extra donations. To save costs, acknowledgements will not normally be sent unless specifically requested, but note that the renewal date should appear adjusted on the label of the next number.

Disclaimer. The Editorial policy is to select articles for inclusion on the basis of their relevance, interest and perceived value to the readers, not on the religious position of the writers, some of whom are not Catholics. Hence opinions given in signed articles are those of the writers, and are not necessarily shared by the Editor.

WANTED. Requests for copies of materials have continued to increase, and it would be a great asset to facilitate a response to have a PHOTOCOPIER. This would need to be of A4 table-top type, in good working order, and preferably capable of reduction/enlargement. Could anyone help, please? A.N.

THE POPE AND THE BRITISH PRESS

Extracts from October 24/25 1996.

Pope yields to theories on evolution

"The Pope said yesterday that Christian faith and theories about evolution were compatible, providing these were spiritual as well as material in nature... Scientists welcomed it as a major step forward in the Church's project to close the centuries-old gap with the study of science." *The Daily Telegraph*

Evolution is more than just a theory says the Pope

"The Pope has broken new ground by acknowledging the theory of evolution. ... The theory ... had previously been discounted by most Catholics." *Daily Mail*

Vatican's slow evolution as it discovers Darwin

"The Pope's acknowledgement of the truth of the evolutionary, scientific view of the world's history ends a long rearguard action fought by the Roman Catholic Church to maintain some literal sense for the book of *Genesis* ... Pius XII claimed that Catholics must believe there was a literal Adam ... It is not clear whether this teaching still binds Catholics: the catechism says only that the account of the fall in *Genesis 3* uses figurative language, but affirms a primeval event, a deed that took place at the beginning of the history of man."

The Independent

Pope places some faith in Darwin's theory of evolution

"The Pope appeared to sidestep the vexed theological question of whether, if the theory of evolution from apes and *Australopithecus afarensis* through Neanderthal man to *Homo sapiens* is correct, creatures before modern man had souls. But he said that, whatever man's origins, his soul was a divine creation ... Marghareta Hack, a leading Italian astronomer, said the pronouncement was an important step "because for the first time the Church is accepting evolution as a proven fact." Francesco Barone, a scientific philosopher, told *Il Messaggero* that, after Galileo's rehabilitation, acceptance of evolutionary theory was the latest in a series of steps which were "mending the tears" in the Church's relationship with science. Opposition to Darwinism remains staunch in the American Bible Belt."

The Times



OCTOBER REVOLUTION ?

The Pope's Message to the Academy of Sciences - New Teaching, Old Danger!

Suddenly on October 25th 1996 it was front-page headlines: "Evolution More Than a Hypothesis"; "Scientists Applaud the Pope"; "Vatican's slow evolution as it discovers Darwin"; "After Galileo, Rehabilitation of Man's Animal Origins". The world press had no doubts - the Catholic Church has changed its teaching to accept Evolution. Science magazine *Nature* (Vol. 383, 31 October 1996) reported: "Papal confession: Darwin was right about evolution," accompanied by a cartoon ape-Darwin evolving into the Pope.

But could the Pope's Message to the Pontifical Academy of Sciences really have contradicted Catholic doctrine? Soon there were disagreements about what he actually said, as well as what he may have meant. What is certain is that Catholics seem more confused than ever before on this subject!

Mistranslation clouds the issue.

The original Message was in French, in which the word '*une*' can mean 'one' or 'a' - this ambiguity led to many being misled by the English version of *L'Osservatore Romano*, (N. 44 - 30 October 1996) in which a key passage was translated as: "...new knowledge has led to the recognition of *more than one hypothesis in the theory of Evolution.*" The Vatican Information Service, Reuters, and the secular media in general had reported the phrase as "*evolution is more than just a hypothesis.*" The *Catholic World Report* (Dec. '96), published a spirited article to prove that the media had got it wrong, but had to apologise for it (Feb. '97) after the 'overly literal' translation was repudiated from its source. Peter Wilders explains:

"The mistranslation has been taken by some as suggesting a more mitigated approach to evolution by the Church. The original: '*...de nouvelles connaissances conduisent à reconnaître dans la théorie de l'évolution, plus qu'une hypothèse*' says that there is '**new knowledge**' which has led to evolution being considered not just a hypothesis but '**more than a hypothesis**'. So the Holy Father is telling us that what the Church thought was just a hypothesis has become more than that."

Referring to evolution as only an unproven hypothesis was the line taken by Pope Pius XII, consistent with Leo XIII's teachings on Biblical studies. And it should be appreciated that, in 1950, Piltdown Man had helped to convince a generation that evolution had been proved, and Pius XII would have been under pressure to take account of this. Three years later, it was exposed as a

fraud, and the amazing design of the DNA genetic code was discovered. Both the encyclicals *Humani Generis* and *Providentissimus Deus* are referred to by Pope John Paul II.

The media pounced on this phrase "more than a hypothesis" as if it meant "Darwin was right after all", which of course it does not say. Catholic geneticist Professor Maciej Giertych comments:

"The Pope affirms that such is the position of the world of science, which need not necessarily imply that it is his own opinion. He also writes that in many disciplines, independent of each other, there is a convergence of research results towards this theory, which is an argument in its favour. This convergence, of course, is the consequence of specific interpretations and not of factual evidence. The Holy Father's address permits such interpretations, which is nothing new ... the Pope has now published that he treats theories of evolution (note the plural here) as endangering the teaching of the Church by reducing man to an animal. ...The most important thing is that the Pope has again opened up the discussion on the topic of evolution, a theme atheists would like to consider closed. There is a long way from stating that evolution is more than a hypothesis to claiming it is a proven fact." (The Pope speaks on evolution, "*Opoka*" [The Rock], Dec. 1996).

What is : "new knowledge" supposed to mean ?

Peter Wilders continues: "The growing body of scientists who have abandoned evolution having found it to be devoid of facts, would very much like to know what is this "new knowledge". The Holy Father learned about it from the Pontifical Academy of Sciences (P.A.S.). Its members are his privileged advisors in scientific matters. To show they are objective, they include in their number non-Catholics and atheists. They do however have a common faith, which is belief in the 'fact' of evolution. Non-subscribers to this faith are *ipso facto* excluded from the Academy. Members enjoy complete liberty of expression provided the central tenet of the faith is respected. Questioning evolution theory as the only possible explanation of origins would be opening the door to a divine cause, and this would be unscientific.

"The real new knowledge, however, is that evolution theory is in turmoil. The Sovereign Pontiff should know this, but who is going to tell him? Not the P.A.S., because they believe there must be a naturalistic explanation of everything, so evolution must be true. To them it would not be scientific to examine evidence which might admit the supernatural. His scientific advisors, therefore, deem it their duty to censor from information destined for the Pope, all data critiquing evolution theory ... The progress

particularly in molecular biology, geology and information theory has led to a mounting attack on the Evolution theory. The P.A.S does not consider it necessary to pass this information to the Pope."

Just a restatement of *Humani Generis* ?

A report "Darwin Revisited?" by Antonio Gaspari (*Inside the Vatican*, January 1997) claims that the headlines falsified the Vatican's approach. The Pope has merely restated the *Humani Generis* position, while acknowledging the "considerable support from scientific findings during the 50 years since Pius wrote." He does not affirm evolution as certain, nor did he even mention Darwin. Father Vittorio Marcozzi (88), Vatican specialist on anthropological studies, advisor to three Popes and an expert at the Second Vatican Council, "well known for his rigorous research and balanced appraisals" [!] stated :

" I agree with Cardinal Ratzinger that we cannot speak of creation **versus** evolution, but rather of creation **and** evolution. To admit evolution does not necessarily signify denying God's intervention. There are at least three 'moments' when divine intervention is necessary and evident: the appearance of life, that is of the first organisms; the evolutionary possibilities with which God imbues these organisms; and, finally, the coming of man, whose spiritual qualities implicate God's special intervention... A billion and a half years have passed between the existence of one-celled and many-celled organisms, and yet there seem to be no intermediate forms linking the two... What explains such great evolutionary leaps? Can they possibly be the result of material changes? I rather see a divine intervention."

Since Fr. Marcozzi admits there is no evidence for evolution, why does he continue to advise the Pope that it is supported by Science? And if he requires Divine intervention at all, he parts company with Darwin, Gould, Dawkins and orthodox naturalistic scientists. Why not just accept Creation, then? And what of the truths of Scripture and Tradition? All forms of evolution require the fossil record of death to precede the appearance of Mankind, so how can God have created a perfect world prior to Original Sin? Is he unaware of the philosophical implications ? After all, atheist T.H.Huxley said that the theory of evolution: "occupies a position of **complete and irreconcilable antagonism** to that consistent enemy of the highest intellectual and moral life of mankind - the Catholic Church."

Pope Pius XII and Tradition - misquoted and largely ignored

The furore following this Message would have been very different if sufficient weight had been given to Pope Pius's cautionary demands. It refers

to his warning not to adopt evolution as proven, and that the human soul is immediately created by God: the latter text is correctly quoted, and in Latin. But there are two paraphrased references to *Humani Generis* that appear to give a different meaning from the original. In the first it states that: "...my predecessor Pius XII had already stated that there was **no opposition between evolution and the doctrine of the faith about man and his vocation**, on condition that one did not lose sight of several indisputable points." [3] The next says that the Encyclical "...considered the doctrine of "evolutionism" **a serious hypothesis, worthy of investigation and in-depth study equal to that of the opposing hypothesis.**" [4] [emphases added]. I cannot find any such statements in the text. Pius XII suspended judgement on the first point to allow further research, and warned us **not** to accept evolution as proven. The hypothesis was "serious" and "worthy of study" because, as Pius XII put it, "theologians and philosophers must understand these theories ... **because diseases are not properly treated unless they are rightly diagnosed.**" [H.G.9]. He condemned Evolutionism as the root of dialectical materialism, existentialism and modernism. Yes, it's serious - a **SERIOUS ERROR !!!** Research and discussion were permitted, on condition that: "...the reasons **for and against** either view must be weighed and adjudged with all seriousness, fairness and restraint." [H.G. 36] This rightly requires that a balanced ("equal") **methodology** is adopted - the Message implies that the opposing hypothesis to evolution is of equal **value**. This is not the case - the alternative "view" is Special Creation, which has always been that of Tradition and Scripture. The onus is on those who would prove Evolution true, before the Church need consider reinterpreting the Bible, and on the P.A.S. to provide the scientific evidence to allow a **fair debate**.

Teachings from *Humani Generis* omitted from the Message.

[The following points are listed here not to criticise their omission but to enable the reader to make a comparison with the 'Message' of John Paul II.]

- (a) Condemns the philosophical errors related to evolutionism [5,6].
- (b) Condemns the rejection of the Church's authority to "preserve and interpret divine revelation." [8]
- (c) Approves the use of reason in recognising the existence and nature of God from the natural order of the created world. [2-4, 25, 29]
- (d) Warned of the dangers faced by those who, unable to distinguish truths from errors, "and fearing to be considered ignorant of recent scientific findings, try to withdraw themselves from the sacred Teaching Authority and are accordingly in danger of gradually departing from revealed truth and of drawing others along with them into error." [10]

- (e) Warned of the dangers of those who seek to reconcile things opposed to one another in the field of dogma. [11] [e.g. creation and evolution]
- (f) Condemns those who deny that the Bible is immune from all error, and who "in interpreting Scripture, take no account of the analogy of faith and the Tradition of the Church". [22, 23]
- (g) Condemns the denial of Original Sin. [26]
- (h) Insists that "new truths ... cannot be opposed to truths already acquired." [30]
- (i) Demands the continued use of the Thomistic philosophical method. [31-33]
- (j) Rejects polygenisms (many Adams) theory. [37]
- (k) Insists that Genesis 1 - 11 be treated as truly historical and inspired. [38, 39]

Mixed reactions from some Catholics

While the world has rejoiced at another apology for the Church's past opposition to Science, conservative Catholics have been saddened and distressed by what is perceived as the latest Papal embarrassment. Catholic traditionalist Bishop Williamson puts this view: "... the Pope has recently re-inforced the key dogma of secular humanism by declaring that evolution is "more than just a hypothesis", or theory. He is wildly wrong. The theory of evolution is today discredited as unproven by more and more real scientists i.e. scientists who respect reality." (*Newsletter*, St. Thomas Aquinas Seminary, Winona U.S.A., 1.12.96).

On the other hand, the *Faith* movement, familiar to some of our readers, received the statement "with enthusiasm," calling it "a genuinely Catholic approach to the natural sciences." (*FAITH Magazine*, January-February 1997). One might ask, on what doctrinal grounds can it be implied that the approach of all the previous Popes, such as St. Pius X, was **not** genuinely Catholic?

Protestants agree to disagree with the Pope.

The Pope's Message seems unlikely to assist the cause of ecumenism. John Bausor, editor of *Christians in Science Education* (No.12, December 1996) refers to the Holy Father rejecting the notion of the evolution of the soul:

"Some would regard this last point as problematic.. [Many Christians] would be unhappy with the formulation that the soul was created by God, but that other aspects of human beings "arose naturally" ... The possibility that man's unique spiritual capacity arose from the forces of "living material" would not, to them, appear to be any sort of contradiction of its being God's creation."

So, to satisfy Christian evolutionists, the Church now has to jettison the special creation of the soul. But it doesn't stop there. Evolutionary biologists will accept no compromise with Biblical creation : no creation of the soul, no first pair, and no divinely guided process of evolution. Creationist Dr. Henry Morris considers the Pope has gone much too far already:

"He [JPII] did include the small proviso that they should still allow God to create each human soul. Atheism thus remains inappropriate for Catholics, and that's a relief to know!" (*Evolution and the Pope*, Back to Genesis, Dec.1996).

Dr. David Rosevear, of the *Creation Science Movement*, used the phrase "friendly fire", and remarked : "How sad that we get such strong opposition from our own side in the battle for the recognition of biblical inerrancy." (*Creation*, Jan.1997). Tragic and ironic, as biblical inerrancy is indisputably a dogma of the Roman Catholic Faith !!! And what a missed opportunity to give witness of such teachings to our separated Christian brethren.

No way forward this way.

We may hope that the Papal 'Message' has alerted more Catholics to the importance of the Origins debate, and stimulate some response. Fr. David Becker has composed an Open Letter to the Pope, and claims that Fr. Stanley Jaki O.S.B. : "played a major role in composing the Message which Your Holiness signed," thus explaining its bias towards theistic evolution. He recommends that the P.A.S. prepare a report setting out the arguments for and against evolution, which would assist the Pope in preparing a commemorative encyclical for the Fiftieth Anniversary of *Humani Generis* in the year 2000.

The responsibility for correcting the current confusion lies, in Peter Wilders' view, especially with the P.A.S. "It is not the theologians of today who should be blamed for doctrinal errors being taught; they like the Pope are victims of the P.A.S. policy of withholding the truth and giving false information to the Church. Evolution is not a fact, as they say, it is a purely naturalistic hypothesis to explain origins to the exclusion of the supernatural.

"Evolution has now permeated all human thought ; its fruits of abortion and moral decadence are plain to see. The Church is society's only hope for recovery. But for that hope to be realised the Holy Father must be rescued from the P.A.S. and given free access to the work and research of scientists uninfluenced by evolutionary philosophy."

Pope Leo XIII, in his Encyclical, "Satis cognitum," - The Unity of the Church (1896) wrote: "*This, then, is without any doubt the office of the Church, to watch over Christian doctrine and to propagate it soundly and without corruption...*" This is no time to compromise with Evolution! A.N.

A RESPONSE to the STATEMENT of the HOLY FATHER on EVOLUTION

by

Thomas Mary Sennott

On October 22, 1996, Pope John Paul II delivered a message on evolution to the Pontifical Academy of Sciences which was holding a plenary session to discuss *The origins and early evolution of life*. This Academy was set up in the form it has today by Pope Pius XI in a *Motu proprio* issued in 1936. On this 60th anniversary of the Academy's founding, Pope John Paul II said: "I would like to recall the intentions of my predecessor Pius XI who wished to surround himself with a select group of scholars relying on them to inform the Holy See in complete freedom about developments in scientific research, and thereby assist him in his reflections." ¹ This "scientific senate" then is intended to advise the Pope on scientific matters.

There are at present 80 members of the Academy, including 26 Nobel Laureates, representing a cross section of Academia from all over the world. They are chosen by the Academy itself and appointed for life by the Holy Father. Inevitably then they reflect the mind set of secular Academia, the religion of secular humanism with its central dogma of evolutionism, and Catholic Academia, the liberal/Modernist Establishment, also, according to St. Pius X, with its central dogma of evolutionism. The members then are either atheistic evolutionists such as Stephen Hawking, who says that the universe just popped into existence by a quantum mechanical fluctuation in the vacuum, or theistic evolutionists such as Fr. Stanley Jaki, O.S.B., who has taken Teilhard de Chardin's place as the leading propagandist for evolutionism in the Church today. It goes without saying that, since the Academy nominates its own members, there are no creationists, Catholic or Protestant, represented. It also goes without saying that they would give the Pope some bad advice on the subject of evolution.

John Paul II began by recalling the encyclical *Humani Generis* which was issued in 1950 by Pope Pius XII. Pope Pius had written:

Accordingly, the magisterium of the Church does not forbid that the theory of evolution concerning the origin of the human body as coming from preexistent and living matter (for the Catholic faith obliges us to hold that the human soul is immediately created by God) be investigated

and discussed by experts as far as the present state of human sciences and sacred theology allows. However, this must be done so that reasons for both sides, that is those favorable and those unfavorable to evolution, be weighed and judged with the necessary gravity, moderation, and discretion. and let all be prepared to submit to the judgment of the Church to whom Christ has given the mission of safeguarding the dogmas of faith. On the other hand, those go too far and transgress this liberty of discussion who act as though the origin of the human body from preexistent and living matter were already fully demonstrated by the facts discovered and by reasoning on them, as though there were nothing in the sources of divine revelation which demand the greatest reserve and caution in this controversy. ²

So while Pope Pius allowed evolution to be discussed as an hypothesis, he insisted that it not be taught as a proven scientific fact. John Paul II comments:

Today almost half a century after the publication of the Encyclical, new knowledge has led to the recognition of more than one hypothesis in the theory of evolution. It is indeed remarkable that this theory has been progressively accepted by researchers, following a series of discoveries in various fields of knowledge. The convergence, neither sought nor fabricated, of the results of work that was conducted independently is in itself a significant argument in favor of this theory. ³

The *New York Times* reported "fresh knowledge leads to a recognition of the theory of evolution as more than just hypothesis." ⁴ This is not what the Holy Father actually said, despite the quotation marks, which is typical of the *New York Times*. This is a good example of what I mean about bad advice. There is no convergence of new knowledge in favor of evolution. There are lots of new speculations - the evolutionists have to keep shifting their ground, because all the new real scientific evidence is in favor of creationism. Let me give a few examples of what I mean.

If Darwinism were true there should be abundant evidence of it in the fossil record. But after over a hundred years of diligent search the evolutionists have been unable to find any transitional forms between the great classes, between fish and amphibian, amphibian and reptile, between reptile, bird and mammal, etc. So embarrassed are the evolutionists by these gaps in the fossil record that they are turning again to the old "saltation" theory, that is that evolution proceeds by quantum jumps. In 1940 Dr. Richard Goldschmitt, after twenty five years of unsuccessful efforts to breed a new species of gypsy moth, proposed his "hopeful monster" theory. Occasionally monsters are born, a sheep with two heads, etc., which usually die very quickly. But suppose, Dr.

Goldschmitt suggests, that occasionally these monsters don't die, but live to breed, and so pass on their odd genes to the next generation. These creatures could possibly bridge the gaps between the great classes, and since they occurred so quickly they would leave no trace in the fossil record.

At the time this theory was completely ridiculed by his fellow evolutionists, but in 1977 Stephen Jay Gould of Harvard suggested that Goldschmitt's "hopeful monster" theory would have to be embraced in some form because of the gaps in the fossil record. Gould called his own version of the "hopeful monster" theory "punctuated equilibrium." Species are usually in a state of equilibrium, he says, but at rare intervals they are punctuated by a quantum jump before settling back into a new equilibrium. Gould thinks a new species could evolve in this manner in 50 to 100 generations, or less than 100,000 years for some species. This is considered practically instantaneous by orthodox geological time standards and would explain why no transitional forms have been found in the fossil record.

Let me go on now to some real new scientific knowledge, not just wild speculations pretending to be scientific. In the May 1994 issue of *Daylight*, a Catholic creationist journal published in England by Anthony Nevard, there is a fascinating article by a French geologist, Guy Berthault [now Dr. - Ed.], *The laying down of marine sediments - a revolutionary new perspective*. Guy Berthault is a Catholic and a member of *Cercle Scientifique et Historique (CESHE)*, a Catholic creationist group based in Belgium. The so-called "uniformitarian" model of the geological column first formulated by Hutton and later developed by Lyell, claims that sedimentary layers of rocks were built up in the past at the same slow rate they are today. They were then able to claim that the earth was several hundred million years old, thus providing Charles Darwin with the time frame he needed to give his shaky theory some semblance of scientific respectability. Here is Guy Berthault:

Rock strata appear as layers of rocks, one layer upon another, like several carpets spread out on top of one another. If the layers were really built up in this manner, then the top layer would be younger than the bottom layer. Stratification joints were attributed to the hardening of the upper layer during a period of time when the supply of sediment was interrupted. the fossils embedded in the rock layers were generally found to be deep-sea creatures at the bottom, then fish, followed by reptiles. This appeared to confirm the idea that the layers represented periods of time, and the progression of fossils reflected the progress of biological evolution. Only the complete absence of any intermediate forms marred this convincing interpretation of the layers of strata, or as it is known, the geological column.

If this picture is right, and layers really are laid down one upon another, then how long does it take for each new carpet of sediment to be laid down on the sea floor? Basing his estimates on the principle that present-day slow rates have always obtained, the solicitor Charles Lyell in 1830 produced a geological time scale of eras, periods and stages representing the passage of hundreds of millions of years. This interpretation displaced the Flood geology and paved the way for Darwin's ideas of evolution over vast aeons of time. ⁵

Berthault then describes a two year course of laboratory experiments which he conducted in the hydraulics laboratory of the Engineering Research Center at the State University of Colorado:

As the water with its burden of coarse and fine sand progressed along the laboratory channel, laminated layers began to be built up. The drop in fluid velocity immediately ahead of the advancing deposit caused the coarser material to drop out first, to be overlaid by finer sand. Thus laminae built up and progressed along the channel in the direction of the flow. The laminations could be shown to be caused by variations in the current speed. The layer on the bottom was not laid down first then followed by the next highest layer, and so on, as required by the evolutionary column. On the contrary, the laminated layers were formed upstream slightly earlier than the lowest layers downstream. ⁶

Berthault presents his revolutionary conclusions:

But what of the succession of fossils in such a rapidly formed geological column? As the sediments are suddenly deposited, they engulf creatures at the level at which they were living. So the succession represents the different eco-spheres, from deep sea trilobites up through fish to land-based creatures, entombed at virtually the same time in a massive world-wide flood. ⁷

When Berthault presented a video-cassette of the results of his experiments at the Third National Congress of Sedimentologists held at Brest, France in 1991, he was given a tremendous ovation by the 350 sedimentologists present, and received no adverse criticism. One remarked how refreshing it was, having listened to interpretations all week, to hear of real experimental science. Anthony Nevard calls Berthault's demonstrations a "creationist breakthrough." How different from "hopeful monsters" and "punctuated equilibrium" !

Let me continue with another member of CESHE (*Cercle Scientifique et Historique*), Professor Maciej Giertych, who is head of the Genetics Department of the Polish Academy of Sciences' Institute of Dendrology. This is from his Foreword to the excellent *Creation Rediscovered*, by the Australian Catholic layman Gerard J. Keane:

Gradually as my children got to the stage of learning biology in school and discussing their problems with dad, I realized that the evidence for evolution had shifted from palaeontology and embryology to population genetics. But population genetics was my subject!...Without my noticing it my special field had become the supplier of the most pertinent evidence supporting the theory. If evolution was proven in some field I was not familiar with, I understood the need to accommodate my field to this fact, to suggest explanations how it occurred in terms of genetics. But to claim that these attempted explanations are the primary evidence for the theory was quite unacceptable to me...

My primary objection as a geneticist was to the claim that the formation of races, or microevolution as it is often referred to, is a small scale example of macroevolution - the origin of species. Race formation is of course very well documented. All it requires is isolation of a part of a population. After a few generations due to natural selection and genetic drift the isolated population will irreversibly lose some of its genes, and thus as long as the isolation continues, in some features it will be different from the population it arose from. In fact we do this all the time when breeding, substituting natural with artificial selection and creating artificial barriers to generative mixing outside the domesticated conditions. The important thing to remember here is that the race is genetically impoverished relative to the whole population. It has fewer alleles (forms of genes). Some of them are arranged into special, interesting, and rare combinations. This is particularly achieved by guided recombination of selected forms in breeding work. But these selected forms are less variable (less polymorphic). Thus what is referred to as microevolution represents natural or artificial reduction of the gene pool. You will not get evolution that way. Evolution means increase in the amount of genetic information and not reduction of it.

The evolutionary value of new races or selected forms should be demonstrable by natural selection. However if allowed to mix with the general breeding population new races will disappear. The select genes they have will disperse again, the domesticated forms will go wild. Thus there is no evidence for evolution here. ⁸

The Nobel Laureate, Jacques Monod, a molecular biologist, was one of the most militant atheistic evolutionists. He claimed in very emphatic terms that the actual mechanism of evolution is random mutations. "...this central concept of biology is no longer one among other hypotheses. It is the only one that squares with observed and tested fact. And nothing warrants the supposition - or the hope - that on this score our position is ever likely to be revised." ⁹ It

is a real joy to watch Professor Giertych shoot this arrogant claim full of holes:

Mutations figure prominently in the evolution story. When in the early sixties I was starting breeding work on forest trees everyone was very excited about the potential of artificial mutations. In many places around the world special "cobalt bomb" centres were established to stimulate the rate of mutation. What wonderful things we were expecting from increased variability by induced mutations. All of this work has long since been abandoned. It led nowhere. All we got were deformed freaks, absolutely useless in forestry. Maybe occasionally some oddity could be of ornamental value, but never able to live on its own in natural conditions. A glance through the literature on mutations outside forestry quickly convinced me that the pattern is similar everywhere. Mutations are either neutral or detrimental. Positive ones if they do occur are too rare to be noticeable. Stability in nature is the rule. We have no proofs for evolution from mutation research. ¹⁰

Professor Giertych concludes his argument against evolution from genetics:

No. Genetics has no proofs for evolution. It has trouble explaining it. The closer one looks at the evidence for evolution the less one finds of substance. In fact, the theory keeps on postulating evidence and failing to find it, moves on to other postulates (fossil missing-links, natural selection of improved forms, positive mutations, molecular phylogenetic sequences, etc. This is not science.

A whole age of scientific endeavour was wasted searching for a phantom. It is time we stopped and looked at the facts. Natural sciences failed to supply any evidence for evolution. Christian philosophy tried to accommodate this unproven postulate of materialistic philosophies. Much time and intellectual effort went in vain leading only to negative moral consequences. ¹¹

Professor Giertych was able successfully to take on the whole genetic establishment in Poland in the pages of professional journals. He has published this whole debate in a book, of course in Polish, and probably too technical for the layman. Professor Giertych teaches at the University of Kornik. If he had taught in this country [i.e. U.S.A.], especially at a Catholic college, he would doubtless have been fired, and the pages of the technical journals denied him.

Why aren't Guy Berthault and Maciej Giertych members of the Pontifical Academy of Sciences? Also why are there no Protestant creationist represented? Dr. Walt Brown, a Protestant creationist, in his fascinating hydro-plate theory [of Flood geology - Ed.], is another good example of "new knowledge". ¹² I hope I have now made my point where this "new

knowledge" lies. So let us continue with the "Message" of the Holy Father:

And to tell the truth, rather than *the* theory of evolution, we should speak of *several* theories of evolution. On the one hand, this plurality has to do with the different explanations advanced for the mechanism of evolution, and on the other, with the various philosophies on which it based. Hence the existence of materialist, reductionist and spiritualist interpretations. What is to be decided here is the true role of philosophy and, beyond it, of theology.

...Pius XII stressed this essential point: if the human body takes its origin from pre-existent living matter the spiritual soul is immediately created by God....

Consequently, theories of evolution which in accordance with the philosophies inspiring them, consider the mind as emerging from the forces of living matter, or as a mere epiphenomenon of this matter, are incompatible with the truth about man. Nor are they able to ground the dignity of the person. ¹³

Stephen Hawking and the other atheistic evolutionists in the Academy couldn't have been too happy with these statements, but by speaking of several theories of evolution, some materialist but some spiritualist, the Holy Father unfortunately is leaving the door open for Father Jaki and the other theistic evolutionists.

With man, then, we find ourselves in the presence of an ontological difference, an ontological leap, one could say. However, does not the posing of such ontological discontinuity run counter to that physical continuity which seems to be the main thread of research into evolution in the field of physics and chemistry? Consideration of the method used in the various branches of knowledge makes it possible to reconcile two points of view which would seem irreconcilable. The sciences of observation describe and measure the multiple manifestations of life with increasing precision and correlate them with the time line. The moment of transition to the spiritual cannot be the object of this kind of observation... ¹⁴

The Catholic liberal/Modernist Establishment was not too impressed with the Pope's opening to theistic evolution; they have been convinced evolutionists right along, despite the warnings of *Humani Generis*.

"Evolution is perfectly compatible with the Catholic faith," said Jude P. Dougherty, dean of the school of philosophy at the Catholic University of America. "The statement is one ...[the pope] could have made when he was a full professor at Lublin [a Catholic university in Poland] 30 or 40 years ago."

David Beyers, executive director of the committee on science and human values for the National Conference of Catholic Bishops in Washington, said of the pope's message: "There is an advance there. The church went from saying you could either accept evolution or some form of creationism, to saying that now we'll accept evolution, which is the de facto situation anyway. Who questions evolution now in the Catholic Church? I can't really think of anybody."

The Rev. Timothy Toohig, Jesuit rector at Fairfield University and a physicist who conducts neutrino experiments on the origins of the universe at Fermi National Accelerator Laboratory, said that most priests and Jesuits, who make up many of the Catholic Church's scientists, have always held out for evolution.¹⁵

But if the Holy Father had continued on to the next paragraph in Pope Pius XII's *Humani Generis*, the reaction of the media and academia would have been quite different:

But as regards another conjecture, namely so-called polygenism, the children of the Church can by no means enjoy the same liberty. No Catholic can hold that after Adam there existed on this earth true men who did not take their origin through natural generation from him as from the first parent of all, or that Adam is merely a symbol for a number of first parents. For it is unintelligible how such an opinion can be reconciled with what the sources of revealed truth teach on original sin, which proceeds from sin actually committed by an individual Adam, and which passed on to all by way of generation, is in everyone as his own.¹⁶

Pope Pius is arguing from what is called the "analogy of faith," which means that one doctrine of faith is in harmony with every other doctrine. The doctrine of the special creation of man is not yet a defined dogma of the faith, so on the related question of polygenism, Pope Pius argues from the doctrine of original sin which *is* a defined doctrine of the faith. Here is one of the decrees of the Council of Trent to which he is referring:

If anyone asserts that Adam's sin was injurious only to himself alone that he lost the holiness and justice which he had received from God, and not for us also; or that after his defilement by the sin of disobedience, he transmitted to the whole human race only death and punishment of the body but not the sin itself which is the death of the soul: let him be anathema. For he contradicts the words of the Apostle: "As through *one man* sin entered into the world and through sin death, and thus death passed into all men because all have sinned" (Rom. 5:12).¹⁷

Modern scientific opinion on the origin of man is based on population genetics. This requires large breeding populations for successful mutations to

occur with sufficient frequency for natural selection to operate. The Nobel Laureate Jacques Monod, an atheistic evolutionist, writes: "...In so large a population, consequently, mutation is by no means an exceptional phenomenon: it is the rule. And it is within the broader framework of population, not of isolated individuals, that selective pressure is exerted." ¹⁸

According to current scientific opinion, the evolution of man required a large population of hominids for a successful humanizing mutation to have taken place. This precludes the possibility of a single first couple (Adam and Eve) and is what is known as polygenism, many first parents as opposed to monogenism, a single pair. The notion of a simultaneous humanizing mutation in both male and female individuals is considered mathematically impossible. However it is clear from Scripture, and it has been the constant teaching of the Magisterium of the Church, that we are all descended from Adam and Eve. But weighed down by a heavy feeling of inferiority towards the opinions of contemporary science, many Catholic theologians have abandoned the Church's traditional teaching on monogenism and have espoused polygenism. For example, Teilhard de Chardin, perhaps the most famous Catholic theistic evolutionist, writes: "...Thus in the eyes of science, which at long range can only see things in bulk, the 'first man' is, and can only be a crowd, and his infancy is made up of thousands and thousands of years." ¹⁹

This espousal of polygenism has forced some Catholic evolutionists to deny, or at least cast doubt on, the doctrine of original sin. Robert Faricy, S.J. in his *Teilhard de Chardin's Theology of the Christian in the World* writes:

In Teilhard's theory original sin cannot be localised in time or space; it is not an event in a historical chain of events. Rather, it is a global modality of evolution. From this point of view our conception of original sin "considered in its cosmic basis - as opposed to its historical actuation by the first beings - tends to be absorbed by the very mechanism of creation." For if creation is thought of as progressive unification, then "original sin represents the negative forces of counter-evolution."

...The acceptance of his hypothesis would incidentally free us from the obligation, heavier every day, of paradoxically making the whole human race derive from one couple. In Teilhard's theory, Adam is "universalized." "Strictly speaking there is no Adam. Under this name is hidden the universal law of reversion or perversion." Evil is "the ransom of progress." In Teilhard's view Adam is a symbol that all men are born fallen, that all are marked by original sin the instant they become members of mankind. But men are not born in original sin because of some aboriginal sin of a primitive Adam.. men are born in original sin because this is the law of the universe, the cosmic condition of a world in

evolution. ²⁰

If there is no original sin, there is also no Redemption, no need for Jesus to have died on the Cross. And also, which I find particularly galling, there was no Immaculate Conception; no "O Mary conceived without sin, pray for us who have recourse to thee." Karl Rahner, S.J. was a leading promoter of evolutionism, and while it is logical, granting his denial of original sin, it still comes as a shock, that he would dare to attack the Immaculate Conception:

The dogma [of the Immaculate Conception] does not mean that the birth of a being is accompanied by something contaminating, a stain, and that in order to avoid it Mary must have had a privilege. The Immaculate Conception therefore consists simply in the possession, from the beginning of her existence, of the life of divine grace, which was given her. From the beginning of her existence Mary was enveloped in the redeeming and sanctifying love of God. Such is, in all simplicity, the content of the doctrine that Pius IX solemnly defined as a truth of the Catholic faith, in the year 1854. ²¹

This denial of original sin is Pelagianism pure and simple. Pelagius also taught that one could be saved by good works alone, that faith and baptism, and consequently the Church, were not necessary for salvation. The Neo-Pelagians of today hold the same doctrine. Father Rahner writes:

...There can be and actually are, individuals who are justified in the grace of God, who attain to supernatural salvation in God's sight (and, moreover, to Christ as well), yet who do not belong to the Church or to Christendom as a visible historical reality as a result of having been touched by the preaching of the gospel in any concrete "this worldly" sense at any point in their lives. No truly theological demonstration of this thesis can be supplied here from scripture or tradition. Such a demonstration would not be easy to make, because the optimism of universal salvation entailed in this thesis has only gradually become clear. ²²

Father Rahner believes in evolution for which there is no scientific proof, and in universal salvation which he can't demonstrate from Scripture or Tradition! The full title of *Humani Generis* is *Concerning Some False Opinions Threatening to Undermine the Foundations of Catholic Doctrine*. One of these false opinions with which we at St. Benedict Center became closely associated, is the Pelagian doctrine that one can be saved outside the Catholic Church. Pope Pius writes: "Some reduce to a meaningless formula the necessity of belonging to the true Church in order to gain eternal salvation." ²³ *Humani Generis* was issued at the height of the Father Feeney case.

...the *New York Times* telephoned, and asked for Father Feeney.

"We have the translation of the Pope's encyclical, *Humani Generis*," the *Times* man said, "and we checked his pronouncement on salvation outside the Church with the release you gave us when you were silenced. In that release you said theologians today are making the doctrines of the Church absolutely meaningless. Did you know the Pope says the same thing in this new encyclical? He says: 'Some reduce to a meaningless formula the necessity of belonging to the True Church in order to gain salvation.' Will you give us a statement?"

The editions of the *New York Times* for the next day carried Father Feeney's statement, and newspapers all over the United States printed the United Press release of Father's story of his joy and relief - for the salvation of souls - at the Holy Father's confirmation of the Church's solemn doctrine.²⁴

We should continue to pray hard for the Holy Father, John Paul II, especially to Our Lady of Good Counsel. Despite the one weak paragraph at the beginning, and the wishful thinking of Catholic theistic evolutionists, the Message comes down clearly in support of Pius XII's encyclical *Humani Generis*. Indeed I don't see how it could possibly be otherwise, since *Humani Generis* is drawn entirely from Scripture and Tradition. *Humani Generis* has made it impossible for Catholics to hold the theory of the evolution of man, even so-called "theistic evolution," in its current "scientific" form. The current theory cannot possibly be true, because it demands a wide-breeding base in order that a so-called "humanizing" mutation might occur. This requires polygenism, many Adams and Eves, and necessarily rejects monogenism, one Adam and Eve, on which the defined doctrine of original sin depends. Many Catholic theologians such as Teilhard de Chardin and Karl Rahner felt that they had to accept the theory of evolution, denied the historicity of Adam and Eve and consequently the doctrine of original sin. If there is no Adam and Eve, there is no original sin, and if there is no original sin there is no Redemption, and our faith is vain.

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*"I tell you that He will avenge them speedily. Nevertheless when the Son of man cometh, shall He find faith on the earth?"
(Luke 18:8)*

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EVOLUTION AND THE POPE

Henry M. Morris*

According to the Vatican Information Service in a newsrelease on October 23, Pope John Paul II was reported as saying that evolution is "more than just a theory." This seems to mean, despite the tenuous wording, that he now considers evolution a scientific fact. His written message to his science advisers, the Pontifical Academy of Sciences, speaks of "a series of discoveries made in different spheres of knowledge" which have convinced him to make this bold statement supporting evolution and suggesting that his millions of followers do the same.

One cannot help suspecting that the recent spate of events and media articles "puffing" evolution is being orchestrated somewhere to combat the modern resurgence of creationism around the world. The facts are so trivial but the propaganda has been so high and mighty. There was that widespread furor, for example, about the lone Colorado student who had the temerity to ask his local school to tone down its dogmatic teaching of the naturalistic origin of life.

And what about the sudden media announcement that a small rock found in Antarctica has now "proved" that life has evolved all over the universe? There is also the widespread publicity about Bill Moyer's

series of public telecasts rethinking Genesis. And a new series of anti-creationist articles in such establishment journals as *Time*, *Harper's*, *Life*, *Scientific American*, *Newsweek*, and others.

Now comes the Pope with his "surprise" announcement that it is acceptable for Catholics to believe and teach evolutionism. He did include the small proviso that they should still allow God to create each human soul. Atheism thus remains inappropriate for Catholics, and that's a relief to know!

As a matter of fact, this public papal evolutionism is hardly a surprise to anyone who has followed the pronouncements of the last four popes, or who is familiar with the teachings of the various Catholic colleges and seminaries in this country. Even the last true conservative pope, Pius XII, in his famous 1950 encyclical, *Humani Generis*, while not promoting evolutionism and still seeming to lean toward special creation, did make a point of allowing Catholics to study and accept evolution as a scientific theory of origins, again with the limitation that God created the soul, and that all men are descendants of Adam, along with the doctrine of original sin as inherited from Adam.

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The freedom to study and teach evolution with this constraint seemed very quickly to result in the widespread acceptance of theistic evolutionism in Catholic institutions and churches everywhere. As far as the present pope, John Paul II, is concerned, he has been an evolutionist in this sense probably since his youth. Despite this sudden supposed surprising pontificating, it is nothing new to his personal beliefs.

Pope John Paul II was Karol Wojtyla, Cardinal of Krakow when he was named pope in 1978. He had earlier been an actor and was apparently quite comfortable as a government-approved ecclesiastic in Communist Poland. When he was elected pope, his election was enthusiastically endorsed by Poland's Communist Party and by World communism in general. Since his election, he has seemingly been promoting a syncretistic agenda, not only with Protestants but also with Hindus, Lamaists, and others. In any event, he is not a recent convert to evolutionism, as the media have implied.

Perhaps the most influential evolutionist among Catholic theologians was the Jesuit priest, Teilhard de Chardin, now considered in effect to be almost the "patron saint" of the New Age movement with his strong pantheistic evolutionism. Teilhard was involved in the controversial discoveries of both Pilt-down Man and Peking Man, and vigorously promoted total evolutionism all his life, greatly influencing such leading secular evolutionists as Theodosius Dobzhansky, George Gaylord Simpson, and Sir Julian Huxley. His books were banned at one time by the Catholic church but have apparently become respectable, and even very influential among Catholics during the reigns of the recent more liberal popes.

There have been many other leading evolutionary scientists in the domain of Catholicism, and this description would certainly apply to most of the scientists of the Pontifical Academy. On the other hand, we need to recognize that there are many strong crea-

tionists, not only among lay Catholics, but also among Catholic scientists as well. We could mention Dr. Guy Berthault of France, for example, whose studies on sedimentation have been profoundly significant in refuting geological uniformitarianism. Two Italian creationists, Dr. Roberto Fondi (paleontologist) and Dr. Giuseppe Sermonti (geneticist) have published important scientific books and papers refuting evolution. There are many others.

In this country, Dr. Wolfgang Smith, born in Austria but educated in this country (at Cornell, Purdue, and Columbia, in physics and mathematics) and having served since 1968 as Professor of Mathematics at Oregon State, after previous faculty positions at M.I.T. and U.C.L.A., has written a devastating critique of de Chardin's teachings and evolutionism in general. In this book, he says that the doctrine of macroevolution "*is totally bereft of scientific sanction*" (*Teilhardism and the new Religion*. Tan Books, 1988, p. 5; emphasis his.) He then adds that "there exists to this day not a shred of *bona fide* scientific evidence in support of the thesis that macroevolutionary transformations have ever occurred." (*Ibid.*, p. 6.)

It is too bad that Pope John Paul II (who is not a scientist) did not consult such real Catholic scientists as Wolfgang Smith before glibly stating, as he did, that "new knowledge leads us to recognize in the theory of evolution more than a hypothesis." Just what new knowledge would that be, Pope John Paul II? Possibly the Mars rock? Or the fantasy of a walking whale?

One wonders whether he might be thinking of Teilhard's famous definition of evolution when he says it is more than a hypothesis. Here is what Teilhard said:

Is evolution a theory, a system, or a hypothesis? It is much more: it is a general condition to which all theories, all systems, all hypotheses must bow. . . . Evolution is a light illumi-

nating all facts, a curve that all lines must follow. (*The Phenomenon of Man*. Harper and Row 1965, p. 219.)

Evolution was, to all intents and purposes, Teilhard's "god," and his goal was globalism, a unified world government, culture, and religion, with all religions merged into one.

There are more and more signs that such globalism is also the aim of Pope John Paul II and other modern liberal Catholics. If so, this publicized commitment to evolutionism would contribute substantially to such a goal. All world religions—including most of mainline Protestantism, as well as Hinduism, Buddhism, and the rest—except for Biblical Christianity, Orthodox Judaism, and Fundamentalist Islam, have embraced some form of evolutionism (either theistic, deistic, or pantheistic) and rejected or allegorized the true record of origins in Genesis. The pope has participated in important meetings with leaders of Communism, Zen Buddhism, Hinduism, Taoism, Lamaism, and others, as well as the World Council of Churches, the Trilateral Commission, the B'nai B'rith of liberal Judaism, and a wide assortment of still others. He has traveled to India, Australia, the United States, and all over the world in his bullet-proof "popemobile," speaking to immense crowds everywhere.

All cults and movements associated with the "new world order" of the so-called New Age Movement have two things in common—evolutionism as their base and globalism as their goal. It is disturbing now to see even many large evangelical movements (e.g., Promise Keepers, charismatic ecumenism) inadvertently drifting into the same orbit while eulogizing this evolutionist pope.

The pope insists, of course, that Catholic evolutionists must still believe that God started the universe with its Big Bang and still creates each human soul. The scientific establishment, however, will never be content ultimately with anything less than total evolutionism.

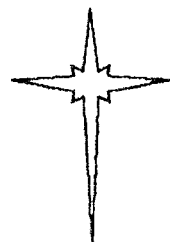
The man who is believed by many to be the world's greatest living scientist, Stephen W. Hawking, has an insightful comment regarding his own audience with the pope, in his best-selling book, *A Brief History of Time* (Bantam Books, 1988). He had been a speaker at a high-level papal scientific conference on cosmology. After which he describes his encounter thus:

At the end of the conference the participants were granted an audience with the pope. He told us it was all right to study the evolution of the universe after the Big Bang, but we should not inquire into the Big Bang itself because that was the moment of creation and therefore the work of God. I was glad then that he did not know the subject of the talk I had just given at the conference—the possibility that space-time was finite but had no boundary, which means that it had no beginning, no moment of Creation (p. 116).

That being the case, according to his cosmological mathematics, he concludes: "What place, then, for a Creator?" (p. 140). Hawking's book refers frequently to God, but he ends up concluding in his heart: "There is no god." And such must inevitably be the ultimate logical conclusion of any consistent evolutionism.

Among the most poignant verses in the Bible, with its reality coming more and more into focus these days, are the words of the Lord Jesus in Luke 18:8:

**"When the Son of man cometh,
will He find faith on the earth?"** ㊦



DOES IT HELP TO COMPROMISE WITH EVOLUTION?

John D. Morris, Ph.D.

On October 23, 1996, Pope John Paul II announced to the Pontifical Academy of Sciences that evolution was "more than a hypothesis," and sanctioned its study and teaching in Catholic circles. This was really nothing new. In 1950 the same academy recommended to the Pope that restrictions be relaxed. An encyclical resulted, giving Catholics great latitude in teaching evolution, as long as it was *theistic* evolution.

But even this was not enough, and over the years Catholic academicians have joined secular peers in lobbying for a total evolutionary view. In short, what is being demanded is total naturalism, with no supernatural involvement at all, identical to the strict naturalism of the secularist.

Consider the discussion of the 1950 encyclical in the 1986 *Encyclopedia Britannica*, vol. 18, pg. 997, under the entry "The Theory of Evolution." "The Vatican leaves open the question of the evolution of man's body, provided it be believed that the body was derived from other living matter, that all mankind is descended from one pair (Adam and Eve), that man's soul was created by God, and that evolution took place under the dispensation of Divine Providence. Science cannot comment on the soul, but the other provisos are *unacceptable* to evolutionary biologists."

The question is: Does compromise work? By adding long ages and evolution to the Biblical teaching of creation, does this satisfy evolutionists? As we can see from the encyclopedia, the answer is a clear no!

"Evolutionary biologists" find "unacceptable" the notion that man's body along with all life did not derive from non-living chemicals by strictly natural processes. The idea that all of humankind came from one pair, must also be rejected, even though recent

DNA studies have concluded we all came from a single woman and a single man. Evolutionary biologists likewise reject the notion that evolution took place under "divine Providence." While many Christians try to combine evolution and creation, evolution is in essence, *naturalism*—the denial of the supernatural. Survival of the fittest, extinction of the less fit, bloodshed, etc.—these are not godly processes, leading those who accept evolution to reject the notion of God.

And this is the point. Evolutionary naturalism and Biblical theism are opposite concepts. They cannot both be true. Both are religious concepts about who we are—created by God and accountable to Him for our actions, or evolved through natural processes and fully autonomous in our decisions. Personal freedom is at stake in the origins debate, and this is why the attacks against creation are so vicious.

Perhaps today's Christian "quasi-creationists" can learn a lesson here. It does no good to compromise evolution and creation. In addition to being incompatible, such a compromise won't be acceptable to one's evolutionary colleagues. Nor is it allowable in Scripture.

My warning to my scientifically minded Christian brothers and sisters is that compromise never works. Combining any form of long-age evolution with Christianity will not satisfy evolutionists, not will it bring commendation from God or glory to Him.

Recent creation does have unanswered scientific questions. This is true of all science. But creation thinking has many wonderful answers. I appeal to all creationist scientists to pitch in and help solve the remaining questions, compromising neither science nor Scripture. ☞



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Geoff Chapman, of **Creation Resources Trust**, Editor of "*Creation Update*", (No.24, Winter 1996) explains why -

THE POPE IS WRONG!

On October 23rd, in a news release, the Vatican Information Service announced that Pope John Paul II had said that evolution is 'more than just a theory' and compatible with the Christian faith. He said that 'new knowledge leads us to recognise in the theory of evolution more than a hypothesis.' And he acknowledged that the fact that many reached the same conclusion "constitutes a significant argument in favour of this theory."

Those of us who are Protestants will not recognise the Pope's words as carrying any special weight - they are simply one man's opinion. However, millions of people will attach great importance to them, so it is necessary to state that on all counts the Pope is wrong! What is this 'new knowledge' which has persuaded the Pope to make such a claim? Scientifically speaking, evolution is on shakier ground than ever before. Whether we study the fossil record to find out what happened in the past, or living organisms to observe what is happening now, we see not a trace of evolution from one type to another.

MAJORITY

Neither does it make any difference that the majority of scientists believe in evolution. The majority of scientists would probably disagree with the Pope's strong anti-abortion stance, but that would not mean they are right, for truth is not decided by majority vote! The Pope ought to be aware that there is a strong creationist movement within the Roman Catholic Church, with many Catholic scientists coming out strongly against evolution.

These include French sedimentologist Guy Berthault, and Polish geneticist Dr. Maciej Giertych, and one of the best scientific anti-evolution videos, 'Evolution: Fact or Belief?' was made by a Catholic.

However it is with regard to Scripture that the Pope is most mistaken. The Bible teaches that God created a perfect world in the beginning - indeed, a holy, loving God could do no less. The idea that God somehow set up a cruel process like evolution as His means of creating is to suggest that He is some kind of sadist. Humans are a special creation, not the offspring of some mythical ape-man', the culmination of millions of years of death and struggle. Death - an intruder into creation - entered the world when Adam and Eve disobeyed God. It was to reverse the effects of the Fall that Jesus Christ came, and death was 'the enemy' He overcame. (see *Genesis 2: 16-17; Romans 5:12; 1 Corinthians 15:22 & 26*).

On the subject of evolution and creation, the Pope seems to be very uninformed about the scientific aspects, and confused about the theological implications. So, with the greatest respect, we have to say quite firmly: the Pope is wrong!

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The preceding articles from **Back to Genesis** (ICR) and **Creation Update** (CRT) are reproduced by kind permission of Dr. John Morris and Mr Geoff Chapman respectively.

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"SPECTRUM"



Extracts from your correspondence

"I am very happy to renew my annual subscription for DAYLIGHT magazine which I always look forward to receiving..."
F.T., Middlesex.

"Thank you very much for Daylight which is excellent. I have interested a friend — in it and enclose an order for him..."
G.P., Devon.

"...I would appreciate 2 copies of 'Daylight', it's doing a very necessary job. I enjoy reading 'Daylight' & often share articles with others. May the Lord continue to bless you in your special mission."
D.L., Herts.

"I cannot tell you how much I appreciate your magazine "DAYLIGHT". Through the generosity of my friend — I have been receiving it for several years and I have tried to propagate the truth about evolution with more success since then.

I am a retired teacher. I completed my matric. in Czechoslovakia in 1936 - at a time when evolution was still a hypothesis and its pros and cons could be debated freely. The Catholic priests then regarded "theistic evolution" as against reason and a danger to the faith! Of this I have had ample proof; in fact I know no-one whose faith has not been undermined, distorted or lost on account of it. This includes the clergy! ... I have shown the video "Evolution: Fact or Faith" to friends and had it shown in a few Catholic schools - but priests and the local hierarchy are either hostile or not interested.

In the past I have included some of your articles in a Church magazine... I would also like to send a copy of your LETTER TO THE HIERARCHY OF SCOTLAND & IRELAND to some priests and bishops of this country."

D.H., South Africa

"...Congratulations on the international support you have got.

"The Atheism of Evolution" is a valuable summary of the situation, which I shall try to spread..."
Fr. M.C., Somerset.

"Thank you so much for sending me the cassette tape and printed material on evolution ... I have always been deeply sceptical about the evolutionary project, thinking that it is at least as much philosophical in its basis as scientific. Evolution within species seemed plausible, and I think that St. Augustine saw

that possibility. Also, I've been aware of Pasteur's and Mendel's experiments. Furthermore, I've always chuckled at how scientists toss around billions of years (50 billion years one way or the other seems not to bother them). Teilhard de Chardin, in Maritain's wonderful assessment, was more of a poet than a scientist or philosopher. Yet I've always felt inadequate in really dealing with the topic. Even Stanley Jaki seems elusive in his attempts to be comprehensive. All in all, I've acquired a bit and piece here and there. Your talk was clear and crisp and gave a good backdrop to the larger setting..."

Prof. P. C., U.S.A.

"Mr. Peter Wilders (Monaco) warmly recommends your magazine in an article of "Christian Order" ... Therefore I'll thank you very much if you could put my address on your mailing list as well as send to me some old issues in order to recommend your magazine to my students at the University"

Prof. G. C., Argentina.

"Our Pope has let us down again with his ludicrous statements on Evolution (Does this man ever read opposing points) He is too MAN-centred. Not God-centred in his Politics, Philosophy and Administration of the Church. Redmond O'Hanlon of the Irish Origins Society has accurately pinpointed him. Maybe Archbishop Lefevre was right after all. I hope you will devote the entire next issue of "Daylight" to this devastating attack against our Creator by the man who is supposed to represent him."

(unsigned) U.S.A.

"Appraisable Friends,

I thank the Lord by having found your address.

It has been about two years since I am looking for creationist organisations in United Kingdom. It's my intention to initiate a Catholic Association of Creationists in Brazil.

I would like to receive materials and literature on creationism to help me divulge it here in Brazil. Can I count on you?

I am a university teacher in History. I also have grades in Theology and Social Studies. I have Philosophy and Clinical Psychology course but I have not concluded them.

I hope to defend Creationism here in Brazil for we are living difficult times of apostasy. Send me, if possible, copies of statutes and the necessary material you find I am going to need in my work in Brazil.

I would like to have the address of institutions and authors of creationism and books to be edited here in Brazil

I'll be waiting for an answer thankful for your attention." Deacon F.A., Brazil.

Gerry Matatics Back In England

In the past ten years, at least fifty Protestant Pastors in the U.S.A. have resigned their posts and have found their way to Rome. Most have been raised to despise the Catholic Church. All have sacrificed comfort and security. Many, like Scott Hahn, Steve Wood, and Gerry Matatics were graduates of the same Protestant institution, the Gordon Conwell Theological Seminary.

Gerry Matatics will be giving talks here in March, in Oxford, Cambridge, and London.

Thursday March 13th From Anti-Catholic to Catholic - One Protestant Minister's Pilgrimage. 8.30 pm The Newman Society, Catholic Chaplaincy, St. Aldates, Oxford. For details contact Marie Cabaud 01865 274287.

Friday March 14th. 7.30 pm. The Bible and Evolution. A DAYLIGHT meeting. The Parish Centre, Church of Our Lady and the English Martyrs, Hills Road, Cambridge. Please contact P.F. Grace on 01223-352418 for further details, parking etc.

Saturday March 15th. 7.pm. The Biblical Foundation for the Catholic Faith. A Pro Fide Forum Meeting. St. Vincent's Convent, Carlisle Place, Victoria, London. Almost adjacent to Westminster Cathedral.

Contact John Edwards, Secretary, on 01328-864447 for further details.